

(36) NEWES FROM
HEAVEN
BOTH
GOOD AND TRUE
CONCERNING
ENGLAND

577
36
25

Shewing the right way to Compose all
differences and reconcile all disagree-
ments betwixt

{ *King and Subjects,
Husband and wife,
Parents and Children,
Masters and Servants.*

And so to procure the Prince of peace to dwell
in our LAND.

Being a **DIALOGUE** between Mr. **TINDALL**
and Mr. **BRADFORD**, two famous English **MARTYRS**.

Collected by E. F.

LONDON,
Printed by R. O. & G. D. 1641.

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OF F. L. GAY

JUNE 1, 1916

Showing the right way to Concord all

King and subjects
Pastors and people
Teachers and scholars
Magistrates and citizens

And so to procure the Prince of Peace to dwell
in our land.

Being a Dialogue between Mr. TINDALL
and Mr. BRADFORD, two famous English Martyrs.

Collected by E. F.

LONDON,

Printed by R. O. & G. D. 1844.

Newes from HEAVEN

Mr. Bradford.



H my deare Brother *Tindall*, do you heare what stirrs and discords there are at this time in our native Countrey *England*, betwixt Supetiours, and Inferiours?

Tind. Yea my sweet Brother *Bradford* I both heare of them, and know the cause of them.

Brad. O What is the cause I pray you.

Tind. The true cause is the want of doing their duties each to other, as Christians ought to doe.

Brad. Well then the remedy is for each one to doe their duty, werefore my deare Brother. I beseech you declare unto me what is their duty each to other and I will send my Friend to be your messenger to carry it to some godly brother of ours yet in the flesh.

Tind. My sweet brother you know I did it when I was in the flesh, and they have my works amongst them.

Brad. O but brother, your works are very hard to be found and those that have them do not read them so oft as they should, but of you would be pleased to send a Message from Heaven, O how acceptable it would be unto many.

Tind. Well then sweet brother, sith you will needs have it so, I will grant your request, wherefore I pray you first let the King know that though in the Temporall Regiment he be in the Roome of God, and representeth God himselfe, and is without comparison better then his Subjects, yet let him put off that and become a brother, remembring that his people are *Christ's* inheritance, and possession, bought with his blood, and therefore in that respect are his brethren, and equall with him in the kingdome of God, let him not therefore think himselfe too good to doe them service, neither let him seek any other thing in them then a father doth in his children, yea then *Christ* sought in us, let him doe and leave undone, all things in the Common-wealth, in respect to the good of his people, that it may be manifest he seeketh nothing but their good when a cause commeth before him that requireth the execution of Iustice then let him take the Parson of God upon him, then let him know no creature but heare all indifferently, and judge righteously, for the judgement is the *Lords*; let him rule his Realme himselfe with the helpe of lay-men that are sage, wise, learned, and godly: let him take their advice what is necessary for the defence of his Realme, and the peace of his people, let him defend his people from the wrongs of other Nations, and let him keepe his faith and truth, and all lawfull promises

The Kings
duty.

misses and bonds not onely with Christian Princes, but also with the Turk or whatsoever other Iudicall it be, for that is right before God, as the examples of Scripture testifie, and thus briefly touching the duty of the King

Brad. But stay sweet brother, is it not meet that the King should make use of them they call spirituall Lords for his Counsellors?

Tind. O no by no meanes, for is it not a shame above all shames and a monittous thing, that no man should be found able to govern a worldly Kingdome save *Bishops & Prelates*, that are appoynted to preach the Kingdome of God, which Kingdome *Christ* faith is not of this World? The truth is deare brother, to preach Gods word is too much for halfe a man, one man therefore cannot well do both, for no man can serve two Masters.

Brad. Well then sweet brother, proceed on I pray to shew the duty of Subjects.

Subjects
Duty.

Tind. The *Apostle Paul* faith, let every soule be subject to the authority of the higher Powers, &c. God therefore hath given Lawes unto all Nations & put Kings and governours in his owne steed to rule the world through, for there is no power but of God; by power understand the authority of Kings and Princes, therefore subjects are to obey not for feare of punishment so much as for conscience sake, for those Subjects that have *Christs* spirit in them, doe not looke what is profitable, good, glorious, & honourable for themselves, neither on their owne will, but on Gods will onely, and so they do reverently thinke of and voluntarily subject unto their King for Gods Ordinance, sake.

Brad. And sweet brother, must Subjects doe this to bad Kings as well as to good Kings?

Tind. Sweet brother, this is most certaine; that heads and governours are ordained of God, and are the gift of God, whether they be good or bad, and whatsoever is done unto us by them, that doth God, be it good or bad, if they be evill: why are they evill? verily for our wickednesse sake are they evill, we read in the Book of *Sammuel*, that God was angry with the people, and moved *David* to number them and though *Isaiah* and other Lords dissuaded him from it, yet it holpe not; God so hardned his heart in his purpose to have an occasion to slay the wicked people: and this is sure though a King be the greatest Tyrant in the world; yet is he unto his subjects a great benefit, for whom they ought to thanke the Lord highly, for it is better to suffer one Tyrant then many, and to suffer wrong of one then of every man, and better to pay the tenth then to loose all.

Brad. Then surely sweet Brother, it is not lawfull for Subjects to avenge themselves of their King though he be wicked.

Tind. O no sweet Brother by no means, but rather pray to God heartily for him: if any man might have avenged himselfe upon a King, that might *David* most righteously have done upon King *Saul*, who so wrongfully persecuted him, yet when God had delivered *Saul* into his

hands,

If Christians must be thankfull for a Tyrant, then surely Englishmen have cause so to be thankfull for a Christian King.

hands, that he might have done what he would with him, he did no more but cut off the lap of his garment, and yet for that his heart smote him, and when his men encouraged him to slay him, he answered, God forbid that I should lay my hands upon the Lords anointed, neither suffered he his men to hurt him, for if he had he had sinned against God, for God hath made the King in every Realme Iudge over all, and over him is there no Iudge. He that judgeth the King, judgeth God, and he that layeth hands on the King layeth hands on God: if the Subjects sin they must be brought to the Kings Judgment, if the King sin he must be referred to the Judgment and wrath of God.

Brad. Well then now sweet brother proceed in the next place to speak of the duties of Husbando to their Wives.

Tind. The Apostle *Peter* exhorts husbands to give reverence to their wives as unto the weaker vessell, in many things God hath made the man stronger then the woman, not to rage upon her or be a tyrant unto her, but to helpe her & beare her weaknesse, let him therefore be courteous unto her and win her to Christ, and overcome her with kindnesse, that of love she may obey the Ordinance that God hath made betwene man and wife. Let man beware that his love to his wife be not provoked by his lusts, but let him love her for Conscience sake, as unto the Lord Christ, for Christ hath authority over marriage, therefore let a man have an eye unto him, and not looke on his wives unworthinesse, want of goodnesse, or untowardnesse to be ruled, but on the will of Christ, and so go on in playing the good husband and seeking to win his wife unto God, and if she continue still untoward, let him say within himselfe, alas it is the Lords scourge on me, for that I have not bene as I ought to be in obeying Christ my spirituall husband, wherefore let him not be rigorous towards his wife, seeing that he himselfe deserved to be thus humbled, his duty is yet to love her and to beare with her, yea though there be vices in her, he must not passe what the person is, but must consider she is his wife, and that Christ alloteth him such a portion because it is meet for him, wherefore let him consider his sinns and pray for the pardon for them, and then that the Lord would be pleased to take away that rod and deale more gently with him; and for the enabling him to doe thus the first and chiefe poynt is, that God be called upon, for though a man use all the means that can be, yet if he trust in his owne wisdom and power, he shall but loose his time, for God will laugh his presumption to scorn, but if he doe consider that God hath his wives heart in his hands and can bow it as it pleaseth him, and doe thereupon call to the Lord to give his wife grace, then will the Lord heare him, and let him not say trust let me alone, I will compose her well enough, as who would say he were a God, and as though God had reserved nothing to himselfe, whereby to teach men to come unto him, to meeken their wives hearts and bow them to obedience and mildnes; and thus also have I shewed you the duties of husbands to their wives.

Husbands
duty.

Brad. Pro.

Brad. Proceed I beseech you likewise to shew the duties of Wives to their Husbands.

Tind. Who created the woman, knoweth what is in that weake vessel as *Peter* calleth her, and hath therefore put her under the obedience of her husband, let the wife therefore see that she feare her husband, as *Paul* commandeth her, for her husband is unto her in stead of God, therefore she is to obey him, and waite on his will and command, for his commands are Gods commands, yea though he be a wicked and unkind husband, if she grudge against him and resist him, she grudgeth against God and resisteth God, it is the Lords Ordinance that the husband should rule over the wife, and how can the husband rule over her if she obey him not.

Brad. But stay sweet brother and by the way tell me, in how many things the wife must be subject to her husband.

Tind. You know sweet Brother the *Apostle* saith in all things, that is both in her opinion, affection, speech, action and all that concerneth the Husband must favour of subjection, and that not onely to the good and godly husband but though the husband carry the very Image of the *Devill*, yet in regard of the place and Office he beareth, she must be subject unto him, for Christian Wives in their subjection to their Husbands must have respect unto *Christ*, in whose roome their Husbands are unto them, therefore they must be subject not so much because their Husbands love them, or for that they are kind to them, or maintaine them well, no nor yet for feare of his displeasure, but because of *Christs* Ordinance, whereby their Husbands are made their head, thus holy Women of old subjected themselves to their husbands, and a wife cannot be holy, except she thus subiect her selfe for conscience sake, and so have I also done with the duty of the wife to her Husband.

Brad. Well then, deare brother, I pray proceed in the next place to shew the duties of Parents to their Children.

Tind. The *Apostle* saith, *Fathers provoke not your Children to Wrath, but bring them up in the nurture and admonishment of the Lord*, i.e. Parents teach them to know *Christ* and set Gods Ordinances before them saying Son or Daughter, God hath created and made thee through us thy Father and Mother, and at his command have we so long so kindly brought thee up, and kept thee from perills and he hath commanded thee to obey us, the which if thou doe thou shalt grow in favour both with God and man, after this manner let Parents deale with them, and not rate them or revile them least they be discouraged, for when the Parents are weyward, hasty, and churlish, ever brawling and chiding; there are the Children discouraged and heartlesse, and apt for nothing neither can they they doe any thing aright, yet let them not so much incourage them with worldly endes, as to say, if thou doe thus and thus thou shalt come to wealth and honour, but incourage them with the hope of Gods favour and of eternall hapinesse, and if need require let them give them reasonable moderate and due correction, and ever be sure to pray heartily

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tily to *Christ* for them: and moreover let Parents marke how they themselves were disposed at all Ages. and by experience of their owne infirmities, helpe their Children and keepe them from occasions, and let not Parents stretch their authority to the utmost towards their Children, but some times suffer with them and beare with their infirmities, as they desire *Christ* should doe theirs, and so seeke to winn them to *Christ* by gentle and loving meanes, and so have I also briefly declared the duty of Parents towards their Children.

Brad. Goe on I beseech you, o shew the duty of Children to their Parents.

Tind. The *Apostle* saith, Children obey your Parents in the Lord, whence Childrens duty. note that Children must so performe their duties to their Parents as they would or should performe it to the Lord. that is in conscience, or for conscience sake, which is all one as for the Lords sake, not because their Parents are rich, and therefore able to give them good Portions, nor yet because they are kind and therefore ready to reward them, nor yet because they feare they will punish them if they doe not; but because God requires it, and it is well pleasing to the Lord, let Children know then it is their duties to love and feare their Parents, whatsoever they be, whether Poore or Rich, good or bad, and that they owe unto them whatsoever they either are, or have, and therefore whatsoever they doe unto their Parents whether good or bad they doe it unto *Christ*, when they please their Parents they please *Christ*, and when their Parents are justly angry with them *Christ* is angry with them, neither is it possible for them to come into *Christs* favour againe, no though all the Angels in Heaven should pray for them untill they have submitted and reconciled themselves to their Parents againe, and so have I also done with the duties of Children towards their Parents.

Brad Goe on I beseech you to shew the duty of Masters to wards their Servants.

Tind. The *Apostle* saith, ye Masters doe even the same things unto your Servants, that is, be a Master after the example and Doctrine of *Christ*, put away threatnings, give them sayre words, and exhort them kindly to doe their duties, yea and nurture them as thine owne Children, with the Lords nurture, that they may see in *Christ* a cause why they ought lovingly to obey, doe unto them that which is just and equall remembring that you have a Master in Heaven, give them food, rayment and learning, be not bitter to them, raile not on them, nor give them a cruell countenance but deale kindly with them, and when they labour sore, cherish them, pray heartily to God for them, and if they have need of correction, let Gods word be by, and doe it after such a good manner, that they may see you doe it onely to amend them, and to bring them into that way which God would have them walke in, and not to avenge your selves, or to wreck your malice on them, and it at any time through passion you exceed measure in correcting them, recompence it in pardoning them another time, and be sure you have a speciall

Speciall care of the good of their soules: and thus you see also the Masters duties to their servants.

Brad. Conclude then I beseech you, in shewing the duty of Servants to their Masters.

Servants due
17. Lind. The *apostle* saith, Servants obey your Masters according to the flesh, with feare and trembling, in singlenesse of heart as unto Christ, not with eye service as men pleasers, but as the Servants of Christ, doing his will from the heart, wherefore let Servants in what respect or degree soever they are, during the time of their covenants: know for a turety that their Master is unto them in the stead and roome of God and that God through him feedeth thee, cloatheth thee, ruleth thee and learneth thee, his Commandements are Gods Commandements, and thou oughtest to yeeld obedience unto him as unto God, and in all things to seeke his pleasure and profit, for thou art his goods and possession as well as his Ox and Horse, therefore *Paul* the *apostle* though he had need of Onesimus to minister to him in his bondes yet would he not retaine him without the consent of his Master: if thou be a Christian servant, thou must doe thy duty to thy Master for conscience sake, as having an eye to Christ his will and Ordinance, not for by respects, as for that thou wouldest be bountifully rewarded, or that thy Master may praise thee, nor yet to avoyd correction, but have thou an eye unto Christ and his acceptation, and this thou must not onely doe to a good and courteous Master, but also to the froward, though he take no notice of it nor reward thee for it, and thus my sweet brother, according to your desire I have declared the duties both of Superiors and Inferiors, in a Christian Common-Wealth.

Brad. Well then deare brother, I will now speedily send my Angell to my deare Native Country England, even to that famous City of London where I shed my blood for the love of that truth which now is there powerfully Preached, and he shall tell them good newes from Heaven, yea from the Lord, saying, O England, if ye walke in these Ordinances, and keep these Commandements, and doe them, I will send peace in the Land, and ye shall sleep, and none shall make you afraid; and I will walke among you; and I will be your God, and ye shall be my people. Amen.

Lev. 26. 3.
6. 12.

FINIS.

